لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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SULH, TABLIGH 1360—JANUARY, FEBRUARY 1981

EDITOR

M. G. AHMAD

The Ahmadiyya Movement

Hazrat Mirza Ghulam Ahmad, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world.

KHILAFAT L[illegible]RY

He initiated the Ahmadiyya Movement, to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, Peace and blessings be upon him, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good-will and selfless fellow-service and a feeling of true brother-hood.

He passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din. After his death in 1914, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Head of the Movement. During his 52-year long leadership, he organized a world-girdling chain of mosques and missions. On his death on November 8, 1965 the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad as Head of The Ahmadiyya Movement.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

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The Review of Religions

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement. It deals with religious, ethical, social and economic questions. Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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نحمدہ و نصلی علی رسولہ الکریم

The Review of Religions

RABWAH, PAKISTAN

Vol. LXXVI Jan., February 1981—Sulh, Tabligh 1360 H.S. No. 1-2

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Allah the Exalted

Extracts from the writings of Hazrat Mirza Ghulam Ahmad, The Holy Founder of the Ahmadiyya Movement in Islam.

Eng : Chaudhry Mohammad Zafrullah Khan

The God Who has manifested Himself to all the Prophets, and appeared to Moses on Mount Sinai and appeared to Jesus on Mount Seir and shone forth to Hazrat Muhammad, the chosen one, peace be on him, on Mount Paran, the same Mighty and Holy God has manifested Himself to me. He has talked to me and has said : I am the High Being to establish Whose worship all the Prophets were sent. I alone am the Creator and the Master and have no associate. I am not subject to birth or death. (Zameemah Risalah Jehad, p. 8)

The pure life that is free from sin is a brilliant ruby which no one possesses today. God Almighty has bestowed that brilliant ruby on me and He has commissioned me that I should inform the world of the way in which that brilliant ruby might be acquired. I affirm with confidence that by treading on this path everyone would certainly acquire it. The only way in which it might be acquired is the true recognition of

God: but this is a difficult and delicate matter. A philosopher, as I have said already, contemplating the heavens and earth and reflecting on the perfect orderliness of the universe, merely states that there ought to be a Creator. But I lead to a higher stage and affirm on the basis of my personal experience that God is. (Malfoozat, Vol. III, p. 16)

Our God is our paradise. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. Oh ye, who are bereft, run to this fountain and it will satisfy you. It is the fountain of life that will save you. What shall I do, and how shall I impress the hearts with this good news and by beating what drum shall I make the announcement that this is your God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen. (Kashti Noah, p. 30)

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God is the light of the heavens and the earth. Every light that is visible on the heights or in the valleys, whether souls or in bodies, whether personal or impersonal, whether apparent or hidden, whether in the mind or outside it, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds envelopes everything and nothing is deprived of that grace. He is the source of all grace and is the ultimate cause of all lights and is the fountain—head of all mercies. His Being is the support of the universe and is the refuge of all high and low. He it is who brought everything out of the darkness of nothingness and bestowed upon everything the mantle of being. No other being than Him is in himself present and eternal or is not the recipient of His grace. Earth and heaven, man and animals stones and trees, souls and bodies, have all come into existence by His grace. (Braheen Ahmadiyya p. 181, footnote)

The God of Islam is the same God who is visible in the mirror of the law of nature and is discernible in the book of nature. Islam has not presented a new God but has presented the same God Who is presented by the light of man's heart, by the conscience of man, and by heaven and earth.

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(Tableegh e Risalat, Vol. VI, p. 15)

Our soul and every particle of our being are prostrate before the Mighty. True and perfect God from Whose hand every soul and every particle of creation together with all its faculties came into being, and through Whose support every being is sustained. Nothing is outside His knowledge, or outside His control, or outside His creation. We call thousands of blessings and peace and mercy on the Holy Prophet Muhammad, the chosen one, through whom we have found the living God who gives us proof of His existence through His Word. He demonstrates to us through extraordinary signs His shining countenance which possesses eternal and perfect power. We found the Messenger who manifested God to us and we found the God who created everything through His perfect power. How majestic is His power that nothing came into being without and nothing can continue to exist without its support. That true God of ours possesses numberless blessings, numberless powers, numberless beauties and beneficences. There is no other God beside Him. (Naseem-e-Dawat p. 3)

The being of God is hidden upon hidden and beyond of beyond and is most secret and cannot be discovered by the power of human reasoning alone, and no argument can prove it conclusively: inasmuch as reason can travel only so far that contemplating the universe it feels the need of a Creator. But the feeling of a need is one thing and it is quite another to arrive at the certainty that the God Whose need has been felt does in fact exist. As the operation of reason is defective, incomplete and doubtful, a philosopher cannot recognise God purely through reason. Most people who try to determine the

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existence of God Almighty purely through the exercise of reason, in the end become atheists. Reflecting over the creation of the heavens and the earth does not avail them much and they begin to deride and laught at the men of God. One of their arguments is that there are thousands of things in the world which have no use and the fashioning of which does not indicate the existence of a fashioner. They exist merely as vain and useless things. These people do not seem to realize that lack of knowledge of something does not necessarily negative its existence. There are millions of people in the world who regard themselves as very wise philosophers and who utterly deny the existence of God. It is obvious that if they had discovered a stronger reason for the existence of God, they would not have denied it. If they had discovered a conclusive argument in support of the existence of God, they would not have rejected it shamelessly and in derision. It is obvious, therefore, that no one boarding the ark of the philosophers can find deliverance from the storm of doubts, but is bound to be drowned, and such a one would never have access to the drinking of pure Unity. It is a false and stinking notion that belief in the Unity of God can be achieved otherwise than through the Holy Prophet, peace be on him, nor can man achieve salvation without it. How can there be a faith in the Unity of God unless there is perfect certainty with regard to His existence ? Be sure, therefore, that belief in the Unity of God can be achieved only through a Prophet, as our Holy Prophet, peace be on him, convinced the atheists and pagans of Arabia of the existence of God Almighty by showing them thousands of heavenly signs. Up till today the true and perfect followers of the Holy Prophet, peace be on him, present those signs to the atheists. The truth is that till a person observes the living powers of the living God, Satan does not depart from his heart, nor does true Unity enter into it, nor can he believe with certainty in the existence of God. This holy and perfect Unity is appreciated hrt loyon ehuthg Holy Prophet, peace be on him.

(Haqiqatul Wahi, pp. 117-118)

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It is not within the power of man to comprehend all the activities of the Divine. They are above reason and intellect and imagination. A man should not be proud of his pittance of knowledge that he had to some degree comprehended the system of cause and effect, inasmuch as that knowledge of his is very limited, as if it were a millionth part of one drop out of the ocean. The truth is that as God Almighty Himself is unbounded His activities are unbounded also. It is beyond and above human power to reach the reality of every activity of God. Contemplating His eternal attributes we can, however, affirm that as Divine attributes have never fallen into disuse, therefore in God's creation some species have always come into existence ; but any personal co-existance is false. It is to be remembered that, like His attribute of creation, His attribute of destruction has always been in operation all the time and that also has never fallen into disuse. The philosophers have put forth every effort to bring the creation of heavenly and earthly bodies within the purview of their physical laws and to establish the source of all creation, but they have utterly failed to do so. Whatever they have gathered together as the result of their physical research is quite incomplete and defective. That is why they have not been able to adhere to their theories throughout and have always changed them about. As their research is confined entirely to their reason and speculation and they receive no help from God, they cannot emerge out of their darkness. No one can truly recognize God till he understands that there are numberless activities of the Divine which are far beyond and above human power and reason and speculation. Before reaching this stage of understanding a person is either an atheist and has no faith in God, or if he does believe in God that God is the result of his own reasoning and is not the God Who manifests His own Being and the mysteries of Whose powers are so numerous that human reason cannot encompass them. Since God has bestowed upon me the knowledge that His powers are wonderful, that they have depth upon depth and are beyond of beyond, and are outside comprehension, I have

always held the philosophers as disbelievers and secret atheists. It is my personal observation, and I have had experience of such wonderful Divine powers, that we can only describe them as something coming into existence out of non-existense. I have described some instances of these signs at some other places. He who has not observed this wonder of Divine power has observed nothing. We do not believe in a God whose powers are limited by our reason and speculation and there is nothing beyond. We believe in the God Whose powers, like His Being, are unlimited, unconfined and unending.

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(Chashma Marifat, pp. 268—269)

The Holy Quran comprises teachings which work towards endearing God. They exhibit His beauties and remind us of His beneficence, inasmuch as love is created either by the observation of beauty or by the remembrance of beneficence. The Quran teaches that by virtue of His excellences God is One, without associate. He suffers from no defect. He comprehends all good qualities and manifests all holy powers. He is the Originator of all creation and is the fountain—head of all grace. He is the Master of all recompense and everything returns to Him. He is near and yet far, and He is far and yet near. He is above all, but it cannot be said that there is someone below Him. He is more hidden than everything else but it cannot be said that there is something more manifest than Him. He is Self-Existing and everything exists through Him. He is All Sustaining and there is nothing that supports Him. There is nothing that has come into being on its own, or can live without Him on its own. He comprehends everything, but it cannot be said what is the nature of that comprehension. He is the Light of everything in heaven and earth and every light has shone forth from His hand and is a reflection of His Being. He is the providence of the universe. There is no soul that is not sustained by Him and exists by itself. No soul has any power which it has not obtained from Him and which exists by itself. His mercy is of two kinds. One,

which has been eternally manifested without being the result of any action on the part of anyone. For instance, heaven and earth, the sun and moon and planets, water and fire and air and all the particles of the universe which were created for our comfort, and all those things that were needed by us, were provided before our coming into being. All this was done when we were not even present. No action had proceeded from us. Who can say that the sun was created on account of some action of his, or that earth was created in consequence of some good action of his? This is the mercy which came into operation before the creation of man and is not the result of anyone's actions. The second kind of Divine mercy comes into operation in consequence of human action. This needs no illustration.

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The Holy Quran sets forth that God is free from all defects and is not subject to any loss; and He desires that man should purify himself from defects by acting upon His instructions. He has said: He who is blind in this world will be blind in the hereafter (17 : 73). This means that he who has no insight in this world and is not able to see the peerless Being, will be blind after death and will be enveloped in darkness, inasmuch as man is bestowed insight in this life with which to see God and who will not take that insight with him from this world will not be able to see God in the hereafter. God Almighty has made it clear in this verse what progress He desires man to achieve and how far can man proceed by following His teaching. God sets forth in the Holy Quran the teaching by following which a person can see God in this very life. We are taught: Let him who hopes to meet his Lord work righteously and let him associate no one in the worship of his Lord (18 : 111). This means that he who desires to see God, Who is the true Creator, in this very life, should act righteously, that is to say, his conduct should exhibit no default and his action should not be for show, nor should he take pride in them that he is such and such, nor should his

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actlons be defective and incomplete, nor should they smell of anything which is inconsistent with his personal love of God. All his actions should breathe sincerity and faithfulness. He should abstain from associating anything with God and should worship neither sun nor moon, nor stars, nor air, nor fire, nor water, nor any other thing whatsoever. He should not exalt worldly means so as to depend upon them as if they were God's associates, nor should he depend upon his own enterprise and effort, for this is also a species of association. Having done everything he should consider he has done nothing. He should have no pride in his knowledge, nor have dependence upon his actions. He should consider himself truly ignorant and solthful and his soul should be prostrate all the time at the threshold of God Almighty. He should draw the grace of God to himself through his supplications. He should become like a person who is thirsty and is helpless and finds a fountain spring forth in front of him, the water of which is clear and sweet, and he crawls up to the fountain and applies his lips to it and does not let go till he is fully satisfied.

In the Holy Quran God describes His attribute thus: Proclaim: He is Allah, the Single; Allah, the Self-Existing and Besought of all. He begets not, nor is He begotten; and there is none like unto Him (112: 2-5). This means that our God is One in His Being and in His Attributes. No other being is eternal and everlasting and self-existing like His Being, nor are the attributes of any being like His attributes. A person's knowledge needs a teacher and yet is limited, God's knowledge needs no teacher and is unlimited. A person's hearing is dependent upon air and is limited, but God's hearing is inherent and unlimited. A person's seeing is dependent upon the light of the sun or some other light and is limited, but God's seeing is by His inherent light and is unlimited. The power of man to create is dependent upon some matter and needs time and is limited. God's power to create is neither

(*To be continued on page 24*)

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A Few Verses from the Holy Quran*—V

الم ـ ذالک الکتاب لا ریب فیه ـ هدی للمتقین الذین یؤمنون
بالغیب و یقیمون الصلوة و مما رزقنهم ینفقون والذین یؤمنون
بما انزل الیك وما انزل من قبلك و بالاخرة هم یوقنون اولئک
علی هدی من ربهم و اولئک هم المفلحون ـ ان الذین کفروا
سواء علیهم أ انذرتهم ام لم تنذرهم لا یؤمنون ـ

I am Allah the All-Knowing. This is the Perfect Book, in that there is no doubt ; it is a guidance for the righteous, who believe in the unseen, observe Prayer, and spend out of whatsoever We have bestowed upon them ; and who believe in that which has been revealed to thee, and in that which was revealed before thee, and have firm faith in that which has been foretold and is yet to come. It is these who are firmly grounded in the guidance that has come from their Lord, and it is these who shall prosper. Those who have disbelieved, it is the same whether thou warn them or warn them not, they will not believe. (*2 : 1-7*)

Do not run through the Salat hurriedly. Perform it with a melting heart and pray abundantly in the Salat. It is the key for resolving every difficult situation. In addition to the prescribed and traditional prayers and glorifications, pray profusely in your own vernacular also, so that the heart may be more easily involved, and do not desist till the heart is in turmoil, for this purifies the soul and brings about acceptance. Strive that the heart should also keep in step with the body during the Salat. When the body stands in reverence, so should the heart ; when the body bows in humility, so should the heart ; when the body falls into prostra-

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*Continued from the December 1980, issue of the Review of Religions.

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tion in utter surrender and submission, so should the heart. The prostration of the heart is that it should continue in submission whatever may befall. This attitude will bring about deliverance from sin. Realization also operates as a deterrent against sin. A person who realizes the lethal qualities of arsenic, or a snake, or a tiger shuns them altogether. In the same way as you recognize the lethal nature of sin you will not approach it. For this it is necessary to fortify your conviction which will come about through prayer, and Salat is the climax of prayer. Thus, as the quality of your Salat improves you will achieve deliverance from sin.

It is not enough to be content with the formal performance of the Salat. Most people are so content and hurry through the Salat, as if it were an unjust exaction; and having done that they spend a long time in prayer, not knowing that Salat is all prayer. He who does not pray during the Salat has not performed the Salat. Make your Salat delicious like food and drink through prayer, lest it be condemned and rejected.

The Salat is Allah's due; discharge it faithfully. Be true and loyal. Do not miss the Salat on any account, even at the risk of losing all you possess in the world. He who alleges the Salat is unlucky and has occasioned him loss is without faith and a hypocrite. The Salat is not a source of God's displeasure. He who calls it unlucky has a poisoned soul. A diseased palate pronounces sweet bitter. The Salat fosters faith, morals and worldly affairs. The delight provided by the Salat is superior to all worldly delights. Physical pleasures cost heavy and their legacy is disease, and the Salat is paradise without cost. The Quran makes mention of two gardens of paradise. One is bestowed in this life, and that is the joy and delight of the Salat.

The Salat is not an exaction. Man as God's creature

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has an eternal relationship with God, the Creator. God has devised the Salat as a means of fostering this relationship and has provided delight in it which serves to maintain and strengthen this relationship. As in the case of marriage, if the union is not a source of pleasure the relationship is put in jeopardy ; so also, if there is no delight in the Salat, the relationship is disrupted. Pray earnestly and in secret that the relationship may be maintained and strengthened through joy. That relationship is profound and full of many-sided blessings. Till it is realized, man is but one of the animals. If the joy of it is experienced even a few times, some spiritual insight is gained. If there is no such experience, the person remains blind. He who continues blind in this life will be blind in the Hereafter (17-73). The promises concerning the Hereafter are all dependent upon this.

(Al-Badar, Vol. III, No. 10, 8 March 1904, pp. 6—7).

To make an estimate of the degree of piety of a person it is enough to see to what degree he is strict in the performance of the Salat. I am convinced that a person who performs the Salat with all its conditions, and danger, illness or adverse circumstances, occasion no interruption in his Salat, has true faith in God. Such faith is bestowed mostly on the poor ; few of the affluent are so blessed. (Izala-i-Auham, Part 2, p. 814).

Fear and love are considered incompatible. How can one love a person whom one fears ? Be that as it may, love and fear of God are in a different category. The more a person fears God, the more he loves Him ; and the more he loves God, the more will the fear of God cause him to hate vice and lead him towards purity. Islam has made provision for the fulfilment of both these emotions. For the fulfilment of fear the Salat has been prescribed and Pilgrimage has been prescribed as an outlet for love. All elements of fear find expression in the Salat, extreme humility and the affirmation of submission ; and all aspects of love find an outlet during the Pilgrimage. (Al-Hakam, Vol. 6, No. 26, 24 July 1902, p. 3)

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The Salat is man's amulet. There is a minimum of five occasions daily for the offering of prayer. Some prayer will surely be heard. The Salat should, therefore be performed with the utmost care and attention. This is what I love.

(Al-Hakam, Vol. 5, No 6, 17 February 1901, p. 7).

The purpose of congregational Salat is to emphasize unity. Much stress is laid even on the externals; for instance that the feet should be in line, the rows should be straight and the worshippers should stand close to each other. The object is that congregation should act as a unity, there should be a free flow of emotional upsurges and spiritual currents, and that all distinctions that generate selfishness and a consciousness of individuality may be wiped out. Bear well in mind that human beings absorb each other's emotions and qualities. Again, to promote unity the direction is that for the five daily services the worshippers should have recourse to the local mosque; for the Friday noon service they should attend the cathedral mosque of the town; for the two annual festival services the people of a town and its neighbouring rural areas should gather in an open space. For the Pilgrimage Muslims from all corners of the earth should converge on the House of Allah in Mecca. All this is designed to promote unity.

(Al-Hakam, Vol. X, No. 37, 24 October 19 6, p. 3)

It is God's design that mankind should be united as a single entity. Congregational Salat promotes that unity by knitting all worshippers into one body. The direction to stand close to each other in the Salat is to secure that a stronger spiritual personality may strengthen a weaker one through sharing its own light with the latter. The Pilgrimage also has the same purpose. This scheme for promotiag unity begins at the primary level. The people of every quuarter of a town are directed to join together in congregational Salat five times daily in the local mosque so that cultural contact may be strengthened and moral values may be promoted. The spiritually backward should gain support and comfort from those more advanced, and by

knowing each other the bonds of brotherhood and affection may be cemented. Social intercourse generates affection and promotes unity, so much so that even an enemy one knows may prove to be better than a friendly stranger. Two persons who know each other are drawn to each other when they meet in a strange land, even if they were hostile to each other in their own country. Being away from the hostile atmosphere, the hostility, which is a temporary emotion, evaporates and the association remains.

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Another direction is that for the Friday noon service the people of a town should assemble in the Cathedral mosque, so that once a week the circle of acquaintanceship and unity may be extended over the whole town. Then on the occasion of the two annual festivals from town and country people are required to join together in worship to promote unity and affection. Then Muslims from all over the world gather around the House of Allah in Mecca, so that mutual love and affection may be fostered according to the divine design.

(Al-Badar, Vol. III, No. 34, 8 September 1904, p. 5)

The Salat is full of blessings, but not every one can find access to them. The Salat can be performed in its true mearing only by him who is granted the strength therefor by Allah : else it is only the husk that the worshipper clutches which has no relationship with the kernel. In the same way the creed can be pronounced only by him who is granted the strength by Allah. If in performing the Salat or pronouncing the creed one does not partake of the heavenly fountain, nothing is gained. The Salat which attracts and is performed with eagerness, and which by establishing a true relationship with the Creator becomes an expression of complete humility and submission generates an immediate change in the worshipper which makes him realize that he is no longer his old self.

(Al-Hakam, Vol. VIII, No. 8, 10 March 1904, p. 6).

If the Salat, which is performed five times daily is not

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safeguarded against stray thoughts and emotions, it fails of its purpose. The Salat does not mean the formal performance of the physical motions prescribed. In the Salat the heart should realize that the soul having melted with terror has laid itself out at the threshold of the Almighty. The worshipper should be in the grip of a holy emotion and should supplicate in utter humility that sin and arrogance may be washed out of the soul. It is only this kind of Salat that is full of blessings. If the worshipper will continue steadfastly in this manner he will perceive one day that a light has penetrated to his heart and that the arrogance of the ego has been subdued. As there is fatal poison in a snake, so is there in the ego, and He alone has the antidote Who created it.

(Al-Badar, Vol. III, No. 34, 8 September, 1904, p. 3).

Some people assert that the Salat and fasting yield no blessing. Such are in error. They certainly yield blessings and their fruits are enjoyed in this very life. But these and other acts of worship must be carried on to the point where they begin to yield blessings. Follow the example of the companions of the Holy Prophet, and render true and complete obedience to him and you will know what type of blessings do they yield. (Al-Hakam, Vol. X, No. 24, 10 July 1906, p. 3)

Bear well in mind and do not forget that to lean towards any beside Allah is to cut asunder from Him. The Salat and belief in Divine Unity fail of their purpose only when they are not charged with self-effacement and the spirit of humility and the heart is not wholly devoted. The prayer referred to in : Call on Me, I shall respond to you (40 : 61) ; predicates the same sincere spirit. If the spirit is lacking from the words of humility and submission they are of no avail.

(Tract No. 1, edited by Shaikh Yakub Ali Irfani, p. 11).

The Salat and *Istighfar* (asking forgiveness) are excellent remedies for an indifferent heart. One prayer in the Salat should be : Lord cast far away from me my sins. If one con-

tinues thus to pray steadfastly, it would surely find acceptance one day. But one must not be impatient. A farmer sows a field, but does not reap a harvest immediately. An impatient one is unlucky. Good people are not impatient. A person who desire to sink a well and digs down to thirty feet and not reaching water then gives up, wastes the whole of his labour. Were he steadfast and had continued to dig for another three feet he might have reached his goal. It is the way of Allah that He bestows the bounties of eagerness, fondness and spiritual insight after a certain degree of toil and travail. If every bounty could be easily obtained, it would not be duly valued. According to the poet Sa'adi :

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If a way to the Beloved is not available,
The lover's part is to lay down his life in the search.

(Al-Badar, Vol. 1, No. 7, 12 December 1902, p. 50).

Faith is a pre-condition of the Salat. If one without faith were to perform the Salat, what would it avail him ? He who is firm of faith would find great delight in the Salat. This is preceded by realization which is bestowed by Allah's grace on those who are by disposition and temperament deserving of it. But just as one puts forth effort for the achievement of worldly ends, due effort must be put forth in the cause of Allah also. Perform the Salat with understanding and in addition to the prescribed and traditional prayers and glorifications supplicate the Lord in your vernacular also. When the heart is stirred, take advantage of the occasion and pray on till you find yourself in the grip of emotion. This is not a matter of volition. Intimations of it are furnished by divine grace.

(Al-Badar, Vol. I, No. II, 9 January 1903, p. 81).

Prayer is spiritual alchemy. It is a water that washes out inner impurities. Prayer melts the soul which then flows out like water and falls at the threshold of the Almighty. It stands in reverence, bows down and prostrates itself. The Salat is the physical reflection of this condition of the soul. The *qiyam* (standing) of the soul means that it is ready and

eager to endure every kind of affliction in the cause of Allah and to carry out every commandment and direction. Its *ruku* (bowing) means that discarding all other affections and attachments it leans towards God and dedicates to His service. Its *Saidah* (prostration) means that falling at the threshold of the Almighty it effaces itself completely and loses its identity. This is the Salat that establishes communion with the Divine. Islam has established a physical reflection of it in the prescribed Salat, so that the physical Salat should induce and stimulate the spiritual Salat. God, the Most High, has so moulded the human entity that every action of the soul induces a physical reaction and every physical action induces a spiritual reaction. When the spirit is sorrowful, the eyes become wet ; and when the spirit is joyful the countenance takes on brightness and breaks into smiles. Conversely, when the body suffers pain the spirit is saddened, and when the body is refreshed by a cool breeze the spirit is cheerful. The object of physical acts of worship thus is that by virtue of this accord between the body and the spirit, the spirit may be induced to move to worship and occupy itself with *qiyam*, *ruku*, and *sajdah*. For the purpose of climbing to the heights man is called upon to strive, and the Salat is such striving. The accord between the soul and the body predicates that when the one is in action the other is also affected. But the physical *qiyam*, *ruku* and *sajdah* are not of much avail unless they constitute an effort to induce the spirit to participation in them. This depends upon spiritual insight and that comes through grace.

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(Lecture at Sialkot, pp. 28-29).

Communion with the Divine demands a species of absorption. I have repeatedly exhorted my followers to develop this faculty, for so long as one does not cut asunder from the world, thus banking down one's yearning and love for it and stimulating a yearning for and absorption in the Divine, the needed steadiness of pursuit is not achieved. It is related of the companions of the Holy Prophet that their degree of

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absorption in the Salat was such that when the Salat was concluded they could not immediately recognize each other. When a person arrives from outside he is directed to offer the salutation of peace. The salutation offered at the conclusion of the Salat has a similar significance. When a person, on commencing the Salat, says: Allah o-Akbar (Allah is Great) this is an announcement, as it were that he has departed this universe and has entered another in which he is completely absorbed. On completing the Salat he announces his return by offering the salutation of peace: Peace be on you and the mercy of Allah and His blessings. But conformity to external forms avails nothing unless it is charged with reality. When a person achieves the reality and cultivates true love for and devotion to his Creator and Master to a dgree which compels him to be in constant flight towards Him, he becomes completely absorbed. In that situation he too is invested with a degree of sovereignty and is served by every particle of the universe. (Al-Badar, Vol. III, No. 33, 24 August 1904, p. 3).

In truth he who gives up the Salat is bereft of faith. His relationship with God is disrupted. A change of attitude on one side immediately brings about a change on the other.

(Al-Hakam, Vol. VII, No. 15. 24 April 1903, p. 11).

There is no devotional exercise equal to the Salat. It comgrises praise and glorification of the Divine, begging forgiveness for sins and calling down blessings on the Holy Prophet. It combines in itself every type of devotional exercise, removes every care and sorrow and resolves all difficulties. The moment the Holy Prophet was distressed over anything he stood up for Salat. As the Quran says: It is only in the remembrance of Allah that hearts can find comfort (3 : 29). There is no better way than the Salat for comforting the heart.

(Al-Hakam, Vol. VII, No 20, 31 May 1903 p. 9).

The Salat should be performed in the language of the Quran, chosen by God. After the prescribed and traditional

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prayers and glorification one's needs may be submitted in one's own vernacular but the orignal must be retained. The Christians lost everything by giving up the original.

(Al-Hakam, Vol. VI, No. 20, 31 May 1902, p. 8.)

Another means of approach to the Divine is through striving. That is to say, He should be sought through spending one's belongings, faculties, life and intellect in His cause. As He has said : Strive in the cause of Allah with your belonging and your persons (9. 41), and : We will surely guide in Our ways those who strive after Us (29.70).

(Report of the Conference of Great Religions, p. 187).

The revelation has come to me repeatedly : I shall accept all thy prayers ; which I understand to mean that all my prayers which are beneficial will be accepted. When I think over this my soul is filled with delight. I was vouchsafed this revelation the first time 25 or 30 years ago, and I was made very happy by the thought that my prayers on my own behalf and on behalf of my friends will be accepted. Then it struck me that this is a divine bounty and Allah has said concerning the righteous ones : They spend out of all that We have bestowed on them ; and that I should, therefore, not be miserly with it. So I have always followed the rule that I pray constantly for my friends, whether they choose to remind me or not. My prayers are directed towards the promotion of their welfare in all respects, material and spiritual.

(Report of the Annual Conference, 1897, p. 132).

A righteous one in that stage is confronted with a constant struggle and has to put forward great effort Having emerged from the domination of the ego that incites to evil, he is now influenced by his self-accusing spirit. His effort to raise up the Salat is an illustration of the kind of struggle he is called upon to wage. Doubts and distractions assail his mind and worry him, but he does not lose heart. He seeks Allah's help repeatedly, and pours forth his troubles with tears and

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lamentations till he overcomes his worry. Satan obstructs him also in spending in the cause of Allah, representing it as waste and extravagance, whereas extravagance is loss and harm and spending in the cause of Allah is manifold gain under the direction : They spend out of whatsoever We have bestowed on them. (Al-Hakam, Vol. V, No. 30, 17 August 1901, p. 2).

Those who are affluent have the capacity to strive diligently in the cause of Allah that is why one of the characteristics of the righteous is described as : They spend out of whatsoever We have bestowed upon them ; the object being that everyone, according to his capacity, should lend support and assistance to his fellow beings Divine law has two fundamental aspects : honouring divine commandments and serving His creatures. The second aspect is stressed in : They spend out of whatsoever We have bestowed upon them. The Holy Prophet once called for contributions. Abu Bakr (may Allah be pleased with him) brought and placed before the Holy Prophet his all. What have you left at home, Abu Bakr, enquired the Holy Prophet ? The names of Allah and His Prophet ; replied Abu Bakr. Presently Omar (may Allah be pleased with him) also brought his contribution and the Holy Prophet put the same question to him. The equal of that which I have brought replied Omar. The Holy Prophet observed : They rank in the sight of Allah according to their contributions.

(Al-Hakam, Vol. IV, No. 30, 24 August 1900, pp. 3—4).

It is of the characteristics of righteous that they belive in the unseen, perform the Salat and spend out of whatsoever We have bestowed upon them, that is to say, knowledge, property and capacities and faculties of every description. For such Allah has promised vast bounties.

(Al-Badar, Vol. III, No. 32, 24 August 1904, p. 8).

Then there is another stage for the righteous : They go on spending out of whatsoever We have bestowed upon them. Faith is strengthened in diverse ways. One should pray oneself and ask others to pray, and spend in charity. Charity helps unfreeze a condition of spiritual frost. One who asks for

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charity should not be immediately repelled. This occasions a freeze. If he is received courteously one may be impelled to bestow something. Charity speeds the spiritual progress of the seeker, helps the development of the higher moral qualities and generates the strength to achieve great good. In short there are various ways and stages that enable a righteous one to climb to the grade of *saleh*. The first stage (righteousness) is a very difficult one, because in this stage the seeker has to wage a fierce struggle with doubts and distractions and Satan attacks him with all his force. In the second stage all disorder is suppressed and Satan having suffered many defeats is much weakened. In the third stage the moral qualities achieve their flowering and love of the Divine prevails. This is the stage of comfort of the heart, when the soul is at rest (89 : 28). When a person arrives at this stage he experiences a natural pull towards the Divine. He is impelled like a bullet and cannot keep back. There is a yearning for togetherness.

(Al-Hakam, Vol. V, No. 7, 24 February 1901, pp. 1—2).

I know for certain that losers are those who spend freely for show, but are reluctant to spend in the cause of Allah. It should be a matter of shame for a person who joins this Movement not to be rid of his parsimony and miserliness. It is the way of Allah that a group dedicated to the cause of Allah needs help in the early stages by way of contributions. The Holy Prophet called for contributions on several occasions. Abu Bakr (may Allah be pleased with him) always led on such occasions. Those who are helping me, will be helped by Allah. (Tableegh Risalat Vol. 8, p. 66).

A further qualification of the righteous is : They believe in that which is revealed to thee (Muhammad) and in that which was revealed before thee and have firm faith in that which is to come. This also requires an effort. In this stage faith is still in that which is veiled. The vision of the believer is not yet sharpened by realizalion and spiritual insight. He

has believed out of a spirit of righteousness taking his stand against Satan. That is the present condition of those who follow me. They have believed out of a spirit of righteousness. They have not yet realized how this community will be nourished and nurtured by divine grace. Their faith will stand them in good stead.

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The first stage of faith is belief through knowledge, this is the stage of righteousness ; the second is belief through sight and the third belief through experience. These follow in due course.

Righteousness is not a small matter. It is the instrument for waging war against all satanic impulses that incite every faculty. Each of them is an inner satan who, if not vanquished would subdue the seeker. Even knowledge and reason improperly used become satans. It is the business of a righteous one to regulate them and all other faculties. In the same way those who condemn retribution, anger and even marriage outright defy nature and challenge human faculties. A true religion regulates all faculties and does not suppress them. Manhood or anger, etc., are human characteristics which are implanted by God in the nature of man. To suppress them is to oppose God. To withdraw from the world and to adopt monasticism is to repudiate human rights. Such conduct is to question the wisdom of the Divine Who has equipped man with these faculties. Such teachings as involve stultification of human faculties lead into error. Allah has ordained regulation and does not approve of stultification.

(Report of the Annual Conference, 1897, pp. 47—48).

Faith in the Hereafter is also one of the principal sources of virtue and righteousness. He who treats the Hereafter and all that pertains to it as an illusion is headed for ruin. The fear of the Hereafter impels a person towards the appreciation of reality. which cannot be achieved without fear of God. Doubt concerning the Hereafter puts faith in peril and may bring a person to an evil end. All the righteous and

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saintly ones who were in the habit of spending the greater part of the night in prayer and worship were not great wrestler and physical champions Physical strength and prowess cannot achieve that which may be achieved through spiritual power. Those who pursue physical development become slothful and fall into the habit of neglecting spiritual values.

(Report of the Annual Conference, 1897 p 64).

We have been warned through the Holy Quran and the Holy Prophet that a time will come when nothing will survive on earth save Allah alone. That will be a terrible time Faith in this is incumbent upon every Muslim. He who does not believe in it is not a Muslim. As we are called upon to believe in heaven and hell the Prophets and Books so are we called upon to believe in that Hour, when the trumpet will be blown and everything will be wiped out. This is the way of Allah. Allah has impressed this in three ways.

First, He has endowed man with reason. A little reflection would convince a reasonable person that human life is a brief span between two epochs of non-existence, and can never be prolonged beyond. Everything affirms this. All before us have passed away, leaving behind only such traces from which it may be concluded that they once existed.

Secondly, we observe that herbage sprouts and makes the earth look pleasing. Gradually it dries up and becomes yellow. Finally, when it is about to fall down the farmer who cultivated it cuts it down. The world is God's field. As the farmer cuts down according to his plan that which he has cultivated, some of it while it is still green and some when it has ripened to a certain degree, in the same way, we having been nurtured are cut down at our due time according to the divine plan. We should learn a lesson and take warning from the way of the cultivator. Human life follows the same pattern. As some seeds do not even sprout and die under the surface of the soil, some babies perish in the wombs of their mothers

and some die within a few days of birth. In accordance with the same law children grow up to manhood and decline into old age, and the scythe of Allah's will cuts them down time after time to suit His purpose. Children die, robust young people die, and the aged die. This constant pruning and cutting down teaches that this world is not a place of permanent abode, and that a time will come when nothing will survive on earth.

Thirdly, history affirms that a whole people has been utterly destroyed frome time to time in consequence of its opposition to a Prophet. Man is ever subject to God's destructive power, which may manifest itself in various forms. Epidemics sometimes bring about terrible destruction.

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(Al-Anzar, First Edition, pp. 54-56.)

The true seeker after salvation is one who believes in the revelation vouchsafed to the Holy Prophet and in that vouchsafed to the previous Prophets and Messengers, and believe in the Last Day and in the Judgement. (Al-Hakam, Vol. VIII, Nos. 34 and 35, 10 and 17 October, 1904, p. 9).

I was pondering the question that the Holy Quran prescribes belief in itself and in the revelations preceding it, but makes no mention of the revelation vouchasafed to me, when my attention was suddenly directed to the end of this verse and I was instructed that it mentions all three revelations. By that which has been revealed to thee is meant the Holy Quran, that which was revealed before thee refers to the revelations vouchasafed to the previous Prophets, and that which is to come, has reference to the revelation to be granted to the Promised Messiah. The context shows that the meaning of that which is to come is a revelation which would follow after the Holy Prophet, for the first part of the verse refers to two revelations, that granted to the Holy Prophet and that granted to the previous Prophets. The last part : that which is to come; obviously refers to a revelation which was to follow the Quran. (Review of Religions, Vol. 14, No. 4, March and April 1915

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p. 164, footnote.)

The conclusion is that those who pursue righteousness, that is to say, those who believe in the unseen, raise up the Salat, spend out of that which God has bestowed on them, believe in the previous scriptures and in the Quran and arrive at certainty of faith, in the end are the ones who stand on the high road of guidance which ever stretches forward and leads to fulfilment. These will be safeguarded against the perils of the journey and will arrive at the goal. Thus at the outset Allah has instructed us in righteousness and has bestowed on us a Book that sets out the elements of righteousness. (Report of the Annual Conference, 1897, p. 49.)

Those who are thus equipped are upon Allah's straight path and will attain salvation. This is the way of salvation that Islam has presented and how clear and simple it is! A seeker should put his reason in subordination to divine revelation, else he will go astray. (Al-Hakam, Vol. VIII, Nos. 34 and 35, 10 and 17 October 1904, p. 9.)

(*To be continued*)

(*Continued from page 8*)

dependent on any matter nor does it need time and is unlimited. All His attributes are without equal and as He has no equal in His Being, no one is His equal in His attributes. If one of His attributes were to be defective, all His attributes would be defective and therefore his Unity cannot be established unless He were without any equal in His attributes as He is without any equal in His Being. He is not anyone's son, nor is anyone His son. He is Self-Sufficient and needs neither father nor son. This is the Unity which the Holy Quran teaches and which is the basis of our faith.

(Lecture Lahore, pp. 9-13).

(To be continued)

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The 88th Annual Jalsa of the Ahmadiyya Movement

—A REPORT—

The 88th Annual Gathering of the Ahmadiyya Movement in Islam was held as usual in the end of December on 26th, 27th and 28th, 1980, at the International Headquarters of the Movement at Rabwah. People from all over the world flocked to Rabwah to strengthen and refresh their faiths by the divinely inspired, soul stirring and life giving speeches of the Head of the Ahmadiyya Movement, Hazrat Mirza Nasir Ahmad. Occasional drizzle and dismel weather could not take away the enthusiasm and devotion of those pilgrims who had converged on Rabwah to partake the blessings of Allah on this occasion.

From the foreign countries delegations arrived in large numbers who were accomodated at the spacious and well furnished guest houses of the Movement. Rabwah presented the scene of a united nations on this occasion. The following countries were represented at the Jalsa this year with their delegagations whose numbers are as follows:

U. S. A.	20	Mauritius	11	Nigeria	10
Ghana	3	Sierraleone	5	Singapure	1
Malaysia	3	Indonesia	38	Denmark	2
Germany	6	Burma	2	Surinam	3
Sweden	1	Holland	5	Syria	1

It was officially estimated that more than One hundred and seventy five thousands people participated in the gathering. All the participants were provided food from the six grand kitchens specially set up for the Jalsa and the feeding of all this multitude was excellenty and satisfactorily undertaken by the volunteers of the community who worked round the clock during the course of more than a week. The guests spent their

time mostly in the rememberence of Allah and listening to the speeches of the scholars of the movement. Masjid Mubarak was full to the capacity during the three days of the Conference with those offering the *Tahajud* prayer in the night and also listening to the commentaries of the Holy Quran and Hadith given by the divines of the Movement after *Fajr* prayers services.

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26th December 1980

On 26th December the Conference was officially declared open by Huoozr at 9.15 a.m. Huzoor arrived at the amphitheatre amidst the shouts of Allaho Akbar. Thunderous slogans of Ahmadiyyat Zindabad, and Huzoor Zindabad were raised by the congregation. A huge *pandal* which had gallaries set up all around it was made to accomodate about one hundred thousand people opposite Masjid Aqsa. Adequate arrangements of the public address system were made which conveyed the speeches not only to the people in the *pandal* but also relayed some of the speeches to the ladies section of the Conference.

After the recitation of the Holy Quran by Dr. Hafiz Masud Ahmad, Huzoor made his inaugural, brief but inspiring, address and prayed for the progress of Islam and Ahmadiyyat.

Huzoor said that during the fourteenth century Hijrah the community was subject to trials and tribulations and had to pass through the fire of persecution and torture but during these trying times we also witnessed the help and blessings of Allah descending upon us like the drops of rain. "We spent merely a penny in His way. He out of His grace rewarded us by multiplying it millions of times" said Huzoor. He further said that in the fourteenth century Hijra the foundation of the renaisance of Islam were laid by the Founder of the Ahmadiyya Movement. On these foundations the structure of the future triumph of Islam will be raised in the fifteenth century.

"We are poor, helpless, down—trodden, we have neither wealth nor power, we have been rejected by the people of the world, but we are holding fast to Allah, Our Creator Who is the Master of all the universe and in whose hands are keys of all wealth, might and power. Allah has given us abundantly and we hope that He will favour us with His love and help in future" said Huzoor. He emphasised that the community should always show humality, love towards human beings and try to win over the hearts of the people with love and service.

Huzoor gave the following motos to the Jamaat for the new century. Love and affection was the first and foremost moto that he gave. "It will be through love and affection that the hearts of the people of the world will be won over for Allah and His Prophet Muhammad (صلی اللہ علیہ وسلم) "announced Huzoor. The second moto that Huzoor gave to the Jamaat was service and welfare of the people irrespective of their colour, creed or race. Huzoor said that egoism can only be eliminated from the world when all of us devoted ourselves to the service of mankind. He said that it has been destined by Allah that Evil and mischief will eventually give [way to piety and peace. To achieve this the community will have to offer sacrifices.

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Huzoor than closed his inspiring address with a silent prayer. Amidst slogans of Allaho Akbar and Islam Zindabad he left the rostrum.

The conference was next addressed by Maulana Abdul-Malik Khan Nazir Islaho-Irshad on 'Divine Help—An irrefutable proof of the existence of God'. In his scholarly speech he gave various illustrations from the life of the Holy Prophet Muhammad صلی اللہ علیہ وسلم of the Divine help which proved beyond any doubt the existence of Allah. Maulana Abdul-Malik Khan was followed by Sahibzada Mirza Tahir Ahmad who spoke on 'The Ethics and Excellent Example of the Holy Prophet صلی اللہ علیہ وسلم in wars". Sahibzada Sahib did full justice to the subject by illustrating his subject from the life of

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the Holy Prophet.

The first session was brought to a close at 12.30 p m. when the meeting was adjourned for lunch and prayers.

Second Session

The second session commenced at 2.00 p.m. with a recitation from the Holy Quran. The first speaker of the second session was Maulvi Sultan Mahmood Anwar who spoke on "Sacrifice of wealth in the way of God and its philosophy in Islam'. Maulvi Sahib quoted the relevent verses of the Holy Quran and Ahadith to substantiate his point. The next speaker was Maulvi Dost Muhammad Shahid who spoke on "phenomenal Significance of the 14th Century Hijra for Islam and the world at large". He was followed by Malik Saifur Rehman Sahib whose subject was "Manners—Islamic Teachings regarding Social Intercourse and their Basis".

The second session was brought to a close at 4.30 p.m.

27th Decemer

The morning session started with the recitation from the Holy Quran. The speakers of the morning session were Mr. Mujeebur Rehman Advocate, Maulvi Fazl Elahi Anwari and Sir Muhammad Zafrullah Khan who spoke on "The Eternal Grace of the Holy Prophet", "Prophecies of the Promised Messiah and "Reminiscences of Musleh Mauood" respectively.

This session was also addressed by Hon. Alhaj Sannosi Mustapha C.P.E.M P., Minister of State, Sierraleone Govt. He conveyed to the audience the greetings and good wishes of the President of his country and also the people of Sierraleone. Hon. Sannosi Mustapha paid glowing tributes to the work being done in his country by the Ahmadiyya Movement. He said that his country will always remain indebted to the great and selfless services rendered by the missionaries of the Movement. He thanked the Head of the Ahmadiyya Movement for affording him the opportunity to participate in this great con-

ference by inviting him to it. The Hon. Minister of State also paid tributes to the poineer Ahmadiyya Missionaries of Sierraleone namely Alhaj Maulan A. R. Nayyar, Alhaj Maulvi Nazir Ahmad Ali and Alhaj F. R. Hakeem through whose untiring and selfless efforts the Muslims of Sierraleone were saved from the onslaught of Christianity. He said that he did not want to give a statiscal report of the acheivements of Ahmadiyyat in his country but would only say that to establish 180 Ahmadiyya mosques, 50 primary schools, 14 Secondary Schools and many clinics in the short period of 40 years is no less achievement.

The Hon. Minister of State does not belong to the Ahmadiyya Movement. He is also the President of the Muslim Congress of Sierraleone.

The afternoon session was addressed by Huzoor He surveyed the progress of the community in all walks of life. He thrilled his audience by giving them the details of the laying of the foundation stone of the first mosque after 700 years in Spain. Amidst the shouts of Allah Akbar he told them that before the next Jalsa he would have opened the mosque officially Huzoor dealt exclusively with the different items of Tahrik-i-Jadid programme. He praised the publication work carried out during the year by Khuddamul-Ahmadiyya and laid special stress on producirg more books for the training of the new Ahmadiyya generation. He reminded his audience of their solemn promise to be ready to lay down any sacrifice that would be demanded of them.

His address lasted two hours.

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28th December

The speakers of the first session of the last day of Jalsa were Maulvi Muhammad Shafi Ashraf, Moulvi Ghulam Bari Saif and Sahibzada Mirza Mubarak Ahmad who addressed the audience on "Jamaat Ahmadiyya in the service of the Holy Quran' "Companions of the Holy Prophet' and 'Reminiscences of the

Holy Founder of the Movement' respectively.

The afternoon session was once again addressed by Huzoor. The subject of his address was the Superiority of the Holy Prophet Muhammad and his status of Khatmun Nabbiyyin.' In his scholarly speech he quoted frequently from the Holy Quran, Ahadith and the writings of the Promised Messiah.

The 88th Annual Gathering was brought to an end by silent prayers led by Huzoor.

The conference was addressed from time to time by the foreign delegates who gave details of the work being done in their countries by the missionaries of the Movement.

A special feature of Jalsa this year was the simultaneous interpretation in English and Indonesian languages. Two booths were set up on the stage and headphones were provided to the delegates who listened to the simaltaneous translations given in two languages. It is hoped that next year a few more languages would be included in the list.

By ; *B.A. Rafiq*

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